

APPENDIX: A new reading of ADART Nos. -132B and C

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This edition of these badly damaged and difficult texts is heavily indebted to the prior work of Sachs and Hunger (1996: 216–21, 224–5), Nissinen and van der Spek (2014: 11–15). I am also very grateful to Irving Finkel for his stimulating suggestions while collating the tablets in the British Museum in April 2017 and to Bert van der Spek for his insightful comments on the results. Many signs and passages remain enigmatic and I hope that my efforts will stimulate further work on these fascinating documents.

ADART III: No. -132B

Reverse

25. ITI BI 1-en ^{lú}DUMU MÁ.LAH₄ it-taš-^rbi[?]¹-[it-ma (...)]
26. *te-en-sú iš-ni-ma* 1-en BARA₂ bi-rit É^d30 É.GIŠ.NU₁₁.GAL u KÁ.GAL^rše-e'-a-šu a[?]-re[?]-ⁱ?¹ [^dAMAR].
^rUTU¹
27. ŠUB-ú NIDBA *ana muh-hi* GAR-ma UMUŠ DU₁₀.GA *ana* ^{lú}UN¹.MEŠ iq-bi um-ma ⁴EN *ana* E^{ki} KU₄-ub
^{lú}[UN.MEŠ]
28. ^{lú}NITA.MEŠ u MUNUS.MEŠ DU-nim-ma NIDBA *ana muh-hi* BARA₂ šu₁₀-a-tì GAR.MEŠ *ana tar-ša*
^rBARA₂¹ šu₁₀-a-tì
29. GU₇-ú NAG-ú i-ha-am-mu-ú i-ru-uš-šu-ú 2[?] ^gIGIL.MEŠ ^rhi[?]¹-ba-šu e-reb *ana* BARA₂ šu₁₀-[a-tì (...)]
30. U₄ 11-KAM ^r u 12 ^{lú}MÁ.LAH₄¹.MEŠ šu₁₀*-a*-tì* ^gMÁ.IRI.ZA.MEŠ *na-šu-nim-ma* ^{lú}UN.MEŠ TA UN.MEŠ
KUR *ana* DA BARA₂ šu₁₀-[a-tì DU.MEŠ]
31. UMUŠ *ana* ^{lú}UN.MEŠ šú-nu-tú iq-bi um-<ma> ^dna-na-a-a *ana* bar-sìp^{ki} *ana* É.ZI.DA i-te-ru-ub ha-an-
tìš ^{lú}DUMU ^rMÁ*.LAH₄*¹šu₁₀-[a-tì]
32. u ^{lú}UN.MEŠ šá KI-šú *ana* bar-sìp^{ki} DU.MEŠ-nim-ma ^{lú}DUMU.MEŠ^rbar¹-[sìp]^{ki} *ana* IGI-šú-nu ih-ta-mu-ú
ih-ta-du-ú ^gIG.MEŠ KÁ.GAL.[MEŠ]
33. *ana* IGI-šú-nu BAD-ú ^{lú}DUMU MÁ*.LAH₄¹* u ^{lú}UN.MEŠ ^ršá[?]* KI[?]*-šú gab-bišu[?] NIGIN[?].MEŠ *ana*
É.ZI.DA KU₄-ú ^{lú}bar-sìp^{ki}.MEŠ *ana* ^{lú}DUMU¹ [MÁ.LAH₄¹]
34. i-pu-ul-lu-ú um-ma ^dna¹-[na²-a²-a²] ... MEŠ *ana* ku²-lu²-lu-ú šá-nam²-ma² *ana* DA x [(...)]
35. ku-lu²-lu-ú šu₁₀-a-tì *ana* x [...] ^rŠÁ¹ x x^rMEŠ¹ ...
36. [NIDBA[?]] *ana* ^dna-na-a-[a ... *ana* IGI] ^dna-na-a-a *ina* É.ZI.DA uš-ken-nu-ú
(1 line traces)

Bottom edge

(1 line traces)

2. [...] ^rMEŠ[?]¹ x xx šu₁₀-a-tì ... [...]
3. [...] -x-nu x *ina* ^gIGIR GAR.MEŠ ^{lú}DUMU MÁ*.LAH₄* šu₁₀-a-tì ... [...]
4. [...] *ina* E^{ki} bar-sìp^{ki} u ^{lú}UN.MEŠ ... RI ... gab[?]-bi[?] x xx bar²-sìp[?]^rki[?]¹ [...]
5. [in]-^rnam¹-mir u ri-qù²-tú *ina* SILA.MEŠ u bi-rit.MEŠ i-šem-mu-ú

Left edge

1. [um-ma ^{lú}DUMU] ʿšip²-ri²šá^dna-na-a-a ana-ʿku¹-[ma] ana ʿmuh¹-hi DINGIR KALA ma-hi-šu
DINGIR.MEŠ-ku-nu šap-ra-ku ^{lú}ki-niš-ʿtu₄ É ʿDINGIR.MEŠ šu₁₀-a-tì ana ^{lú}DUMU ʿMÁ*¹. [LAH₄]
2. [š_u₁₀-a-tì u UN.MEŠ KI-šú] ʿi¹-pu-ul-lu-ú ih-sa-a ana ʿÉ¹. [MEŠ]-ku-nu GUR.MEŠ ana IRI.MEŠ-ku-nu
IRI ana sar-tú u šil-lat là SUM-u ʿ DINGIR.MEŠ GIM IRI šil-lat la tu-še-ša-a
3. [^{lú}DUMU MÁ.LAH₄ šu₁₀-a]-ʿtì¹i-pu-ul-šú-nu-tú um-ma ^{lú}DUMU [šip]-ri šá^dna-na-a-a ana-ku-ma IRI
ana sar-tú u šil-lat ul a-nam-din ki-ma ŠU.MIN DINGIR dan-na ma-hi-šu ana É.ZI.DA ur-ʿrad²¹
4. [^{lú}ki-niš]-tu₄ É DINGIR.MEŠ šu₁₀-a-tì ana ^{lú}UN.MEŠ šá ʿKI¹ [^{lú}DUMU MÁ].LAH₄¹š_u₁₀-a-tì i-pu-lu-ú šá
KALÚ šá bi-ba-an-nu la ta-še-em-ma-a là x-x-a ZI-tì-ku-nu
5. [uš]-ʿra¹-a ra-ma-ni-ku-nu x [...] ... ^{lú}UN.MEŠ šá-nu-tú qa-bé-e-šú-nu NU im-hur-ú-ma² iq-bu-ú

Top edge

1. um-ma [...]
2. ana É.ZI.DA [...]
3. ʿDINGIR¹ dan-nu ma-hi-ʿšu¹ x [...] ... [...]
4. ^{lú}DUMU MÁ*.LAH₄¹*ʿš_u₁₀-a¹-[tì ...] ... MEŠ š_u₁₀-a-tì [...]
5. [...] ... [...] x x man-nu šá [...]

(1 line traces)

Translation

Reverse

²⁵ That month, a boatman was seized [(...)].

²⁶ His mind was altered and he erected a cult dais between the temple of Sin, Ekišnugal and the city gate ‘His Lord Shepherds’ of Marduk.

²⁷ He placed food offerings on top and spoke good news to the people, saying: “Marduk has entered Babylon!” [The people,]

²⁸ men and women, came and placed offerings on the cult dais. Around that cult dais

²⁹ they ate, they drank. They became boisterous, they rejoiced. *The exuberant one, the intruder* [...] 2 crowns [...] on that cult dais.

³⁰ On day 11 and 12, those boat-men brought ...-boats, and people from (amongst all) people of the land came to the side of that cult dais.

³¹ He spoke news to those people, saying: “Nanaya has entered Borsippa (and) Ezida!”. Quickly that boatman

³² and the people who were with him went to Borsippa, and the citizens of Borsippa became boisterous and rejoiced at their presence. They opened the doors and the city gates

³³ in front of them. The boatman and the people with him, all of them, gathered. They entered Ezida. The Borsippans answered the boatman,

³⁴ saying, “Nanaya ... for the second crown at the side of [...]

³⁵ that crown to ... [...] ...

³⁶[*food-offerings*] to Nanaya [...]. They prostrated themselves [in front of] Nanaya in Ezida.
(2 lines traces)

Bottom edge

²[...] ... that ... [...]

³... they placed in a chariot. That boatman ... [...]

⁴... in Babylon (and) Borsippa and the people ... *all ... Borsippa* [...]

⁵he appeared. They heard *empty words* in the streets and alleys.

Left edge

¹[Saying], "I am the messenger of Nanaya! I have been sent concerning the strong god, the hunter of your gods." The men of that temple assembly

²answered [that boatman and the people with him]: "Retreat to your houses! Return to your cities! Do not give your city to falsehood and blasphemy! Do not bring out the gods (from their temples) like a blasphemous city!"

³That [boatman] answered them, saying: "I am the messenger of Nanaya! I shall not give the city to falsehood and blasphemy. Just like the *the hands of* the strong god, the hunter, I shall go down to Ezida."

⁴[The men] of that temple assembly answered the people that were with that boaman: "Do not listen the the words of the *outsider*! Do not ... your lives!"

⁵"Protect yourselves!" ... [...] ... Other people did not accept their speech and they spoke, saying: "[...]"

Top edge

¹To Ezida [...]

³The strong god, the hunter ... [...] ... [...]

⁴That boatman [...] ... that [...]

⁵[...] ... [...] ... *whoever* [...]

Notes

Rev. 25 There is probably nothing missing at the end of this line, which already runs over the edge of the tablet.

Rev. 26 My reading of the second half of this line follows Del Monte (1997: 125, n. 224), who identifies *šu'āšu ire''i* as the official name of the Marduk gate in Late Babylonian topographical texts.

Rev. 29 The middle of this line is badly damaged and this interpretation is highly conjectural. Following Nissinen (2002: 64-5) I read ⁸¹⁵GIL as *kulūlū*, "crown(s)", here, because of the recurrence of this word, spelled syllabically, in lines 34-35 below. Nissinen (2002: 64-5) reads the following word as an adjective, *hi-ba-šu-ú-tú*, "luxuriant" from *habāšu*, "to be distended". However, the final signs are clearly E and RIB. I therefore very tentatively propose to interpret this sequence as two nouns, describing the prophet as the subject of this sentence. Nevertheless, Nissinen's alternative remains attractive.

- Rev. 30 This line is very difficult to interpret. The two signs after U₄ 11-KAM are badly damaged and I am not entirely convinced by the reading proposed by van der Spek (2014: 29). Collation shows that the signs after ^{lu}MÁ.LAH₄.MEŠ are clearly šu₁₀-a-ti, not MAH.MEŠ as previously read. The objects of *našû* must be boats or parts of boats, but it is not clear exactly what they are.
- Rev. 31 The phrase formerly read DUMU RI.ZĀ (or ZAG) does not occur in any other text. After close inspection of the tablet, and following van der Spek (2014: 12 n. 39) Irving Finkel and I read “RI” as MÁ and “ZAG” as LAH₄ = DU+DU very loosely constructed: sometimes it is more like DU.DU or DU×DU.
- Rev. 33 On collation, it appears that the signs after ^{lu}UN.MEŠ are to be read šá KI-šú “who are with him”, not DA BARA₂-šú, “from his dais”, as previously read.
- Rev. 34 See note to line 29 above.
- B.e. 5 I provisionally read this enigmatic sequence of signs as *ri-qû²-tú* but it may be that *rīqūtu*, “emptiness”, is too pejorative a term for the Diaries, which tend to stay relatively neutral in tone. Nissinen (2002: 64-65, n. 16) provisionally reads *ri-gim-šú*, ‘his proclamation’ (lit. ‘his noise’) but the traces do not fit well. Van der Spek’s (2014: 13) equally conjectural *riqtu*, “een dansfeest”, which he seems to derive from *raqādu* “to dance” but is otherwise unattested, is much less convincing in the context.
- L.e. 1 Previous translators have understood *māhišu* literally as “hitter”, “smiter” (e.g. Nissinen 2002: 66; cf. van der Spek 2014: 13 “Vernietiger”). However, it usually means “hunter” in anthropomorphic contexts in first-millennium scholarly literature (e.g., *The Epic of Išum and Erra* I 112, IV 93: see *CAD* M/2 sv. *māhišu* 3a)..
- L.e. 2 The reading *sar-tu*, “falsehood”, is a more straightforward syllabic rendering than the previous readings *hub-tú* or SAR-tú, “loot”, “plunder” (e.g., Nissinen 2002: 65; van der Spek 2014: 66). It regularly collocates with *šillatu* “blasphemy”: see *CAD* Š/2 s.v. *šillatu* 1.a: “Blasphemy (against the gods)”. This phrase makes much more sense than the previously understood “robbing and plundering” in the context.
- L.e. 3 I interpret the phrase *ki-ma* ŠU.MIN DINGIR, “like the hand(s) of the god” as an allusion to the expression “hand of (a deity)”, found commonly in Standard Babylonian omen compendia and therapeutic compilations to describe agents of divine displeasure, e.g., DIŠ U₄ 1-KÁM GIG-maSAG.DU-su GU₇-šú U₄.DA.TAB.BA ŠU DINGIR AD.A.NI GAM, “If he is ill for 1 day and his head hurts him: heat stroke; hand of his father’s god; he will die” (*Sakikkû* 16:1 = SpTU 1: 37 obv. 1).
- L.e. 4 The reading LÚ šá *bi-ba-an-nu*, literally “man of the outside”, *bībānu*, is highly conjectural. Nissinen (2002: 66, n. 20) reads equally conjecturally *šābibannu*, “hothead”, which he derives from *šābābu*, “to glow”, while van der Spek (2014: 13, n. 42) tentatively suggests “prophet”, “profeet”. Previous editors have all followed the original edition in reading the sign NU as the final sign of the previous verb. However, to my mind it would make better grammatical sense as another precative negative, “don’t!”. The two signs immediately after NU are illegible.

ADART III, No. -132C

Obverse

26. [...] x ITI BI 1-en ^{lu}DUMU MÁ.LAH₄ BARA₂.MEŠ *ina bi-rit* KÁ.GAL ^dAMAR.UTU u [...]
27. [^{lu}NITA.MEŠ u] MUNUS.MEŠ *ana lib-bi* NIGIN.MEŠ ù NINDA.HI.A *ina lib-bi* GU₇.MEŠ U₄ 11. ^rKAM^r [...]
28. [...] MAH.MEŠ TA E^{ki} ù TA IRI.MEŠ šá-^rnu^r-tú x-ú a-^rna^r?^r [...]
29. [...] ^rTA^r ⁱⁿⁱbar-sìp^{ki}^{lu}DUMU MÁ.^rLAH₄^rš^u₁₀-a-tì *ina* ^{lu}UN.MEŠ MAH.[MEŠ ...]
30. [...].MEŠ^{lu} UN.MEŠ TA IRI RA BU SU x š^u₁₀-a-tì [...]
31. [...]-x-tú *ina lib-bi-šú-nu* GAZ.MEŠ ù DIŠ x ^{lu}[...]
32. [...] DU *ina* E^{ki} u ⁱⁿⁱbar-sìp^{ki}^r [...]
33. [^{kuš}ši]-^rpiš^r?^r-tú šá-a-[šú *um-ma* ...]

Translation

26. [...] That month, a certain boatman [*erected*] daises between the city gate of Marduk and [...]
27. [men and] women gathered there and ate food there. On day 11 ... [...]
28. Numerous [...] from Babylon and from other cities ... to [...]
29. [...] from Borsippa. That boatman in/from the numerous people [...]
30. [...] people from the city ... [...]
31. [...] ... they killed in their midst and ... [...]
32. [...] in/from Babylon and Borsippa [...]
33. [...] *that* message, [*saying* ...]

References

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